

# SO Here in this

booke ye have a godly Epistle made by a faithfull Christian.

**C**ommunication betwene Fecknā and the Lady Jane Dudley.

**A** letter that she wrote to her Sister Lady Katherine.

**T**he ende of the Ladye Jane upon the Scaffold.

**W**e shal have also herein a godly prayer made by maister John Knoles.



to a certayne preacher which of late is  
fallen from the word of God.

When I call to minde the fearfull say-  
ing of our sauiour Ies<sup>us</sup> Ch<sup>rist</sup>, that  
he that layeth his hande to the plough  
and looketh backe againe: is not mete for the  
kingdom of heauen. And on the other parte  
when I remembre the conioytable wordes  
of our sauiour ch<sup>riste</sup> to all those that do fol-  
lowe him: I cannot but meruell at thee: and  
lament the case, that thou sometime wast the  
liuely memb<sup>er</sup> of Ch<sup>rist</sup>: but now a deformed  
limpe of the deuil. Sometime the beautifull  
temple of god: but now the stinking and filthie  
fuel of s<sup>in</sup>. Sometime  $\bar{p}$  vnspotted spous<sup>e</sup> of  
Ch<sup>rist</sup>: but now  $\bar{p}$  vnshamefast paramour of  
antech<sup>rist</sup>: sometime my faithfull brother: but  
now a straunger & an apostata. Sometime a  
stout ch<sup>ristian</sup> souldiour: but now a Coward  
ly runaway. So oft as I remembre  $\bar{p}$  promys-  
ses, & th<sup>er</sup>etninges of god. I cannot but speake:  
ye rather cry out vpon thee: thou seede of sa-  
tan and not of Iuda: whom the deuill ha<sup>th</sup> the  
destined the worlde hath begyled, and the de-  
syre of lyfe hath subuerted, and made the of  
a ch<sup>ristian</sup>, an infidell. wherfore haste thou  
taken vpon thee, the testament of the lord in  
thy mouth: wherfore haste thou preached the  
law of god to others: wherfore hast thou his  
therto



thereto peldes thy body to the rype and bloody  
hanges of cruell tyzauntes: whetfoze haste  
thou instructed oher to be strong in Chyist;  
when thou thy selfe dost now so shamsully  
shynke: when thou thy selfe dost abuse the  
lawe of the loyde so shamsully, and preache  
not to steale, and yet most abominably steas  
lest not from men: but from god as a most  
happous sacrileger: robbest chyist of his ry  
ght membyes, thy soule and body: when thou  
doest chuse rather to liue miserably w shams  
to the woꝛlde: then to die glorioulye wth  
honoꝛ and raigne wth Chyist, euen in whom  
in death there is life. And when thou thy selfe  
art most weake: thou oughtest to shewe thy  
selfe most strong. For the strength of a foꝛe  
is not known befoze the assaute, but thou  
yeldest thy holde befoze any battay made. O  
wretched & vnhappy man what art thou but  
dust and ashes: And wilt thou resyst thy ma  
ker that fashioned and made thee: wilt thou  
now foꝛake him that called thee fro the eu  
ilome gathering: amonge the romyshe antie  
chyistians to be an embassadour and messan  
ger of his eternall woꝛde: He that first fas  
hioned thee and the creation of thy byꝛth, &  
hath preserved & kept thee and inspired thee  
wth his spirite of knowledge. I cannot saye  
of grace: Shall he not now posses thee: Wilt  
thou deliue by thy selfe to an other be  
ing.



hauiing knowledge: **O** howe durst thou ha:  
uing any feare neglect the lawe of the lord:  
so folow the vayne traditions of men: That  
where as thou hast ben a publike professor of  
his worde: Now art become a defacer of his  
glozy. wilt thou forsake the true lyuing god,  
and worship the Inuencion of man: The gola  
den Calir: the towre of Babylon: the ramish  
religion: the abomynable Idoles: the moste  
wicked Masse: wilt thou turment again that  
most precious body of our Sauour Chyist,  
with thy bodely and fleshy teth, without the  
breaking wherof our sinfull bodies could els  
no waye be redeemed. wilt thou take vpon  
thee to offer any sacrifice to god for our sins,  
Considering as saynt Paule saythe. That  
chryst offered vp himself vpo the crosse a liues  
lye sacrifice once for all: Can neither the pus  
sishment of the Israelites whiche for their  
Idolatry they so oft receiued more the: nei  
ther the terrible thzenninges of the aunciente  
prophetes stycke the: nor the curses of gods  
owne mouth feare thee: to honoz any other  
god but one: wilt thou so rewarde him that  
spared not his onely sonne for thee: Confound  
be all they that put their trust in the saich  
Jeremy: when you see their ymages, do not  
as other do: Nor worship them not. but saye  
you in your hartes, it is thou onely: **O** lozbe

Luc. ix

that oughten to be worshipped. But Iacobus  
Christ said to satan whiche tempted him. The  
same satan, the same Belzebub. The same deu-  
ill whiche hath pzeuapied against thee/ it is  
wrytten sauey he Thou shalt honoꝝ the loꝝde  
oꝝ God & him only shalt thou saue. These &  
suche lyke do pꝛohybte thee and all chꝛistians  
to woꝝhip any other god but him which was  
before all woꝝldes/ and layde the foundacyon  
of heuen and erth. And wilt thou honour a de-  
testable Idol inuented by wicked Romishe  
Popes and their adhomorable Colledge of  
crafty Cardenalles? Christ offred him self vp  
once foꝝ all/ And wilt thou offer him vp day-  
lye at thy pleasure? But thou wilt saue þ̄ doest  
it of a good intent. O wicked mā the synke of  
sinne. The sonne of perdition/ doest þ̄ deme-  
therin a good intent: where as thy conscience  
bereth the wptnes/ that thou pꝛouokest gods  
wꝛath towarde thee: Howe dyd kyng Saule  
who foꝝ that he disobeyed the woꝝde of þ̄ loꝝd  
foꝝ a good intent/ was thꝛowne fro his woꝝld-  
lye and temperall kingdom: What thou then  
that doest deface gods honour and rob him of  
his ryght, inherit the eternall and heauenlye  
kyndom. Wilt thou of a good intent dishonoꝝ  
God/ offende thy bꝛethꝛen/ and daunger thy  
soule: wherfoꝝe Christ hath shed his most pre-  
cious bloud? Wilt thou foꝝ a good intēt pluck  
Christ out of heuen and make his deatly boide,  
And

And vnto the triumph of his crosse offering  
him vp daylye: Will. thou eſther for hope of  
death or hope of lyfe deny and reſuſe thy god,  
Who inryched thy pouertie and healed thine  
infirmities: & yelded to thee his victorie, yf thou  
coudeſt haue kept it. Doſt thou coſidre that  
the thyng of thy lyfe hangeth vpon hym that  
made thee: Who can as he will either twyne  
it harder to laſt the longer: or vntwyne it a-  
gaine to breake the ſooner. Doeſt thou not  
yet remembre the ſaying of the Prophet Da-  
uid to teache thee a myſerable wretchede. In the  
hundred & ix Psalm, which ſaith. When thou  
haſte taken away thy ſpirit from me they dye  
and are turned again into their duſt: But when  
thou letteſt the breath go forth they ſhall be made  
and thou ſhalt renew the face of the earth: and  
chriſte ſaythe that who ſoeuer ſeketh to ſaue  
his lyfe ſhall looſe it: And whoſoeuer will  
looſe his lyfe for my ſake and the goſpell ſhall  
ſaue his lyfe: And who ſo loueth father or  
mother better then me is not meete for me.  
For he that will be my diſciple muſt forſake  
father and mother and him ſelfe and take vp  
his crosse and folow me: wherewith it crosse the crosse  
of infamy: ſhame: miſery: pouertie, affliction  
and perſecution for my names ſake. Let theſe  
heauynly flowers pearce thy ſtony and adam-  
mant ſhield here. Let the two edged ſword of  
gods truth ſawe a ſundre & ſewd ſymmetres



of thy carnal hart. That thou mayst once for  
take thy self and embrace christ, and lyke as a  
true subiect will not flie to hazard al that  
he hath in the defence of his hart kpng and  
temperall gouernour: so he not lyke a whyte  
liuered milckfox: from thy standing wherein  
thy chiefe captaine christ hath set the in aray  
in this lyfe. *Milititer age et confortetur cor  
tuū et sustine dñm.* Fight manfully: from life  
com death thy quarrell is good undoubtedly &  
the victoꝝ is ours. But y wil say y wil not  
bꝛake vnitie. *Nō est pax pmpis.* what not  
the vnitie of Satan and his membes. Not  
the vnitie of darknes. The agreement of any  
techist and his adherentes? Nay thou dyse  
daine it thy self with the fond ymagination of  
suche an vnitie as is amongst the enemyes  
of christ. Were not the false pꝛophetes in an  
vnitie. Were not the heathen as the Amalathys  
bes: the Phereisies and Jebusities in an va  
nite: Were not the scribes and the Pharisies  
in an vnitie as the pꝛophet David testifyeth?  
*Cōuenerūt in bñd aduersus dominū et ad  
uersus christū eius.* These moꝛtherers con  
spyratures haue their vnitie: But what vnitie  
as Tully saith of Imitie *Amicia nō est nisi  
inter bonos* (sayth he.) So my frende my  
frende: yf thou be it not with gods enemyes  
there is no vnitie: But where christ knitteth  
the

And among such as be his: he will as-  
sured that where as the truth is resident, there  
is the truth verified that he hym selfe saythe.  
Non veni mittre pacem in terrā: sed gladiū.  
To set the sonne against his father, and the  
doughter against her mother in law; Disdain  
not thy self with the glistering & glorious mā  
of vnitie. For Antechrist hath his vnitie: As  
can haue his vnitie: not in dede but in name.  
The agreement of euill mē is not a vnitie: but  
a conspiracie. Thou haste hard som thjetnings  
ges/ Som curses/ Som admonitions out of  
the scriptures to those that loue them selues  
aboue ch:st for loue of lyfs. Sayth not ch:st  
he that denpeth me befoze men: I will denpe  
him befoze my father in heauen: And to the  
same effect wryteth sainte Paul to the Ch:ches  
they that be once lightened/ and haue tasted of  
the good worde of God, yf they aspe and fall  
awape it is vnpossible saith he: that they shuld  
be renewed by repentaūce. Crucspinge vnto  
them selues the sonne of manne; Making of  
him a mocking stock. And againe if we spurne  
willingly after we haue receiued the knowe  
ledge of the truth: there is no oblacion lesse  
for sinne. But a terrible expectacion of iudg  
ement and feare, which shall deuoure the ad  
uerlaries. Thus Paul wryteth/ & thus thou  
readest, & doest: thou not quake and tremble.  
well & if these terrible & thondering thjetnings

ges canot stry thee to cleue vnto chyste/ and to  
forsake the worlde: Yet let the swete consolati-  
on & promyses of the scriptures / and the  
booke of god, the example of chyste and his A-  
postles martyrs and confessoers / encourage thee  
to take sure holde by chyste. Warte what he  
sayth. Blessed are you when men reuile you &  
persecute you for my names sake: Reioyce &  
be glad for greate is your reward in heauen/  
for so persecuted they the prophetes whiche  
were before you: And I say sayth the prophes-  
tes / feare not the curses of men, be not afrayde  
of their blasphemies and railing, for woymes  
and motches shall eat them by lyke clothe or  
wooll. But my righteousnes shall endure for  
euer, and my sauing helth from generation to  
generation. What art thou thā (sayth he) that  
fearest a mortall man / the childe of man that  
fadeth away as doth the floure / and forgetteth  
the lord that made thee: I am the lord that  
causeth the sea to rage & to be still / who is the  
lord of hostes, I shall put my worde in thy mon-  
the & defende thee with the turnig of thy hand.  
And our sauour saith they shal bypnyng you be  
for prynces & rulers for my names sake / & some  
of you they shall persecute and sleie. Fere not  
what ye shall say / for it is my spirite that shall  
speake in you / & the hande of the hyst shall  
defende you: And as the heres of youre head  
are nombred: so haue I layd vp for you tresurs  
in Roze / wher no theef shal stele no / no mothe



corrupt, and happy are you if ye abyde vnto þ  
ende, and feare not him sayth chzist þ hath po-  
wer o ver þ body: But onlpe feare him þ ha  
power both of bodi & sole. The world loueth  
her own, if ye wer of þ world: þ world wold  
loue you, But because ye are myne, the world  
doth hate you. Let these & such lyke strengthē  
you to god ward, & let thē not go out of your  
mynde w the good exāples of the holy men &  
womē. As Daniel & the rest of þ holy pꝛophe-  
tes, the thre chyldezen, Eleazarus þ constant fa-  
ther, The woman w her. vii. sonnes, Peter  
Paul, Steuen w other āpostles & holy mar-  
tyrs in þ beginning of þ chyrche. As of Syme-  
on the Archebshop of Sylēria & Chersō  
with infinite other, vnder Sarcus þ king  
of þ Persyans & Indīas who contēned not  
al tozmētes deupled for thē. Returne, retur-  
ne again into chzistes war as it becometh, as it be-  
cometh a faithful warrier & put on þ armour  
which S. Paul teacheth moste necessēry for a  
chzistian man, and aboue all thinges take vnto  
you þ shield of fayth. Be pꝛouoked by chzistes  
owne exāple to w stand the deuil, & to forsake  
the world & be come a true & a faithful mēbr  
of chzistes mystical body, who spared not his  
own body for ouz sins. Thow down thy self  
w the feare of his thzetenēd vēgeānce for this  
your so great and haynous offence and appa-  
stacye, and confozte thy self on the other parte  
with the mercy blood and pꝛomys of hys

that is why I am thus with you when you  
you turne vnto him. Disdaine not to turne  
again therfore with the lost sonne/seeing thou  
hast wandred out of the way: be not ashamed  
to turne againe/ with the lost sonne from the  
sempill of straungers to the delicates of your  
most bening and heuently father. Acknowledg  
yng that thou haste sinned against heauen &  
against erth/ by the stayning of his moste pre  
sious and glorious name, And causinge hym  
moste pure and sincere worde to be euill spok  
of. And againe by offending your so many  
wrake bryethren/ to whome thou haste been a  
stumbling block thorow thy sodaine sliding.  
Be not ashamed to come home again wth  
Mari and to wepe bitterly with Peter. Not  
only with the shedding of the teares of your bo  
dily eyes: But also powring out the streames  
of your hart to wash away out of the sight of  
God the filthy myze of your offensive fall.  
Be not abashed to say with the publicā. Lord  
be mercifull to me a sinner. Remembre the hor  
rible hy story of Iulian of olde. And p lamen  
table case of the spirite of iace, whose case my  
thought should be yet so grm in your sight  
and remembraunce. that being a thing of our  
time/ thou shouldest feare the lyke inconueni  
ence/ seeinge thou art fallen into the lyke of  
fence. And last of al let the remembraunce of  
the last days be alwayes before your eyes. Re  
membryng

removing the terror that such shal be at, at  
that time which be fugatiues and runawaies  
from chzist: which setteth more by the woyle  
then by heuen: and by their life: then by him  
that gaue them the life. Pea did chzink & cleue  
fall away fro him that woude neuer forsake the.  
Contrariwyle remembre the incomparable  
loyes for them that feareth no peril: no: dy-  
ing death, whiche hath manfully faught: and  
victoriously trespued ouer al power of dark-  
nes: ouer hell: death and dampnaciō thow  
the most redoubted captain Chzist: who now  
stretcheth forth his handes to receiue the  
and redye to fall vpon thy necke: and kysse  
thee: and last of al to feast thee with the daime-  
ties of his moste pzeious b'oud. Whiche was  
doubtedly yf it myght stande, with his deter-  
mynde purpose: he woude not lette to thee as  
gayne: rather than thou shouldest be lost. To  
whome with the father and the holy ghoſt be  
all honoure p'ysle and gloyre everlastyng.

Amen.



the Lady Jane Dudley and Pecknam  
whiche she wrote with her owne  
hand.ii.dayes befoze she  
suffred death.

Pecknā. What thing is requyred in a chystian?

Jane. To beleue in God the father, in God the  
sonne and in God the holy ghost.

Pecknā. Is there nothing els requyred in a chystian  
but to beleue in God?

Jane. Yes verely we must beleue in hym/we must  
loue hym w<sup>th</sup> h<sup>all</sup> our hart, w<sup>th</sup> all our soules  
& all our minde & our neighbour as our selfe.

Pecknā. Why, then faith iustifyeth not: noz saucth  
ys not.

Jane. Yes verely, faith as saint Paul saith, only  
iustifyeth.

Pecknā. Why, saint Paul saith that if I haue all  
fayth w<sup>th</sup>hout loue: it is nothing,

Jane. True it is for how can I loue hym whom  
I trust not? or how cā I trust in hym whom  
I loue not: for fayth and loue geeth both to-  
gether, and loue is comprehended in fayth.

Pecknā. How shall we loue our neighbour?

Jane. To loue our neighbour is to feede the hū-  
gry, clothe the naked, w<sup>th</sup> such other dedes of  
mercy, & to do to hym as we wold to our selues.

Pecknā. Why, then it is necessary to saluation to doo  
good workes also, and it is not sufficient only

**I deny that/and I affyrme that sayth only** **Jane.**  
**saueyth and yet it is mete for a chzistian in to:**  
**ken that they folowe theyr maister chzist to do**  
**good woorkes: yet maye we not say that they**  
**profytte to saluation / for when we haue all**  
**done, yet be we but vnprofytable seruauntes:**  
**and the faith only in chzistes blood saueyth.**

**How many Sacramentes be there?**

**Secknā**

**Two: the one of baptisme: the other of the** **Jane.**  
**Lordes supper.**

**No, I say there be seuen.**

**Secknā**

**By what scripture proue ye that.**

**Jane.**

**Well we will talke thereof hereafter. But** **Secknā**  
**what is signified by youre two sacramentes?**

**By the sacrament of baptisme, I am was-** **Jane,**  
**shed with water and by the spirit regenerate,**  
**and that washing to me is a toke that I am**  
**the child of God. The sacramēt of the lordes**  
**supper: is offered vnto me as a sure seale and**  
**testimony that I am by the blood of Chziste**  
**(whiche he shed for me on the crosse) made**  
**partaker of the everlasting kingdome.**

**Al by what do you receiue in that sacramēt?** **Secknā**  
**doo ye not receiue the verye bodye and blood**  
**of Chzist?**

**No surely I do not beleeue so, I thinke that** **Jane.**  
**at supper I do neither receiue flesh nor blood**  
**but onely bread and wine, The whiche bread**  
**when it is broken, and the wyne when it is**  
**drunke**

by one putteth in in my not how. that to  
sinnes, the body of chyst was broken, and his  
bloud on the crosse, and with that bread and  
wine I receiue the benefytes, that com by the  
bzeaking of his body, & the dpyng of his bloud  
on the crosse for my sinnes.

**Ans.** I graunt that he sayth so, & so he saith: I  
am the vyne, I am the doze, but he is neuer  
the moze a doze, nor a vyne. Doth not saincte  
Paul say: That he calleth those thinges whiche  
they are not as though they were: God forbidd  
that I should say that I eat the very natural  
body and bloud of chyste: For then eyther I  
should pluck away my redemption, eyther els  
there were two bodyes, and so two chystes  
for on was tumented on the crosse, and then  
ye the twelve Apostles did eat an other chyste:  
he must nedes haue two bodyes: For we ou  
ght to geue credence to the scripture, that one  
suffred on the crosse: And ye would we shuld  
beleue that also his disciples dyd eat an other  
body, whiche was also his naturall body: For  
it is to farre an inconuenience to graunt that  
chystes naturall body was both eaten of his  
Apostles: and yet afterward crucified on the  
crosse. Beholde & repent these inconueniences  
whiche ye dpyng vs poore christians to. Rep  
pent therfore repent.

Why is it not as possible that chyste by  
actual. power make his bodye both to be eaten and  
broken



spoken of a man, and as to waite on the seas  
hauing a body, and other suche like myzacles  
as he wrought by his power only.

Y<sup>e</sup>s verely yf god wolde haue done at hys **Jane.**  
supper any myzacle he myght haue done so:  
But I say then he mynded no worke oz myza  
cle: but only to declare the breaking of his bo  
dy and the shedding of his blood on the crosse  
for our offences: But I p<sup>r</sup>y you answer me  
to this question: Where was christ whan he  
sayde: take eate this is my body: was he not at  
the table? (Per quod fecknā) that he was eue  
a lye: and suffered not tyll the next day. **Thi**  
**quod** **Lady Jane.** Then what took he but  
bread: Look what he took he brake, & look  
what he brake he gaue: & look what he gaue  
they did eate: and yet all this time he hym selfe  
was at supper before his disciples oz els they  
were soe disceyued.

Y<sup>e</sup> ground your fayth vpon such auzors **fecknā.**  
as I say & vn say both with one bzeth & not vpo  
the church: to whom ye shoulde geue credyt?

No I ground my fayth vpon gods worde: **Jane.**  
and not vpon the church: for yf your church  
be a good church: the fayth of it must be trye  
ed by the worde of God, and not Gods worde  
by the church: Neither yet shall I beleue the  
church: because of antiquite. wold you that  
I shoulde geue credite to that church: whiche  
B.i. from

fro me the half part of y<sup>e</sup> lordes supper: & wil  
let no lay mā receiue it in both kindes, but on-  
ly the selfes which thing whē thei deny to vs  
thei deny to vs the half pte of our saluation: &  
therfoze I say y<sup>e</sup> must be a very euil church &  
not the spouse of ch<sup>r</sup>ist, but y<sup>e</sup> spouse of the de-  
uill that altereth y<sup>e</sup> lordes supper: & addeth to  
it, & take fro it to y<sup>e</sup> church god wil ad plagues.  
And fro that church wil he take the parte out  
of y<sup>e</sup> booke of lyfe: Do they learne that of Sa-  
ule: whē he ministered to y<sup>e</sup> Corinthians in  
both kindes, that I beleue y<sup>e</sup> church god forbid

recknā. That was don of a good intēt of y<sup>e</sup> church  
to auoyde an ergyl that then sprong in it.

Jane. Why shal y<sup>e</sup> church alter gods wil & ordy-  
nauce for a good intēt? How did King Saules  
The lord defend vs fro these & such like y<sup>e</sup>l-  
fischē he wold here a had me lene to his church  
but it wold not be. There were manye more  
thinges, wherof we reasoned, but these wer y<sup>e</sup>  
chief, and she subscribed thus. Jane Dudley.

cknā. After this ffecknā tooke his leaue sayinge  
that he was sorre for her, for I am sure quod  
he, we two shal neuer mete.

Jane. True it is quod she y<sup>e</sup> we shal neuer mete  
vnlesse god turne your hart, for I am sure vn-  
lesse ye repēt & turne to god ye ar in heu<sup>e</sup> case.  
& pray to god in y<sup>e</sup> bowels of his mercy to lēd  
you his holy sp<sup>y</sup>t, for he hath geuē you hye  
gret gift of vtrāce, if it pleased hi to opē y<sup>e</sup> eie  
of your hart to know his truth, so she deyed.

**A** topp of a letter which the Lady Jane  
sent to her Sister Katerin the night  
befoze she suffered death.

**H**ave set you good sister Katerin a booke  
whiche although it be not outwardly tri-  
med with golde, yet inwardly it is more  
worth then precious stones: It is the booke  
deare sister, of þ law of the lord. It is þ Tes-  
tament & last wil which he bequethed vnto vs  
wretches, which shal lede you to þ pathe of et-  
ternal ioy, and if you w a good minde rede it,  
and w an earnest minde folow it. It shal bzig  
you to an immortal & euerlasting lyfe. It wil  
teache you to lyue, and learne you to dye. It  
shal win you more the þ you shold haue gained  
by þ possession of your woful fathers landes.  
For as yf God had prospered him, you shold  
haue inherited his lades. So if you apply dis-  
ligently this booke, seeking to direct your lyfe  
after it: You shalbe an inheritor of such re-  
thes, as neisher þ couitous shal wdraw fro  
you, neither the thefe shal steale, neither yet þ  
mothes corrupt. Desyre w Dauid good Sre-  
ster to vnderstand the law of þ lord your God,  
learne styl to dye, that you by death may pur-  
chase an eternal life, & trust not þ the tendernes  
of your age shal lengthe your life, for as one yf  
god wil goth the yong as þ olde. Wherefoze la-  
boue alwayes to learne to die, Desyre þ worlde  
deny the deunt, & dispise the flesh, & delite youe  
B.ii.                      fleche



Item vnto in the hope of penitence for your sin  
e yet dilpayze not be strong in faith e yet pres  
sume not, and desyre to S. Paul to be dissolu  
ued/and to be in Chzist, to whom euē in death  
there is life/be like vnto the good seruānt, and  
euē at midnight be waking, leaſt when death  
cometh and stealeth vpo you like a theef in the  
night/you be with the euil seruānt found slee  
ping, and leſt for lack of oyle you be found like  
vnto the. h. foolish womē and like him ꝑ had  
not on the wedding garmēt and then ꝑ be call  
out fro the marriage. Reioyce in chziste as I  
trust I do/and seing ꝑ you haue the name of a  
chzistian/as nere as ye can folow the steps of  
your Maister Chzist and take vꝑ your Croſſe/  
Lay your sinnes on his back/and al males em  
brace hi/and as touching my deſth reioyce as I  
do good sister, ꝑ I ſhalbe deliuered of this cor  
ruptiō, and put on in corruptiō: for I am als  
ſured that I ſhall for leſſing of a moꝝ all life  
wꝑn an immortal life: the which I pray god  
graūt you, e ſend you of his grace to liue in  
his feare, and to die in the true chzistian faith  
fro the whiche in gods name I exhorte you ꝑ  
you neuer ſwarue neither for hope of life, god  
wil deny you e ꝑe ſhortē your dayes. And if  
you wil cleue to him, he wil prolong your day  
es to your cōfoꝝt e his gloꝝy: to ꝑ which glo  
ry god bring me now/ e you hereafter when it  
ſhal please him to cal you, fare wel good ſiſter/  
and

helps you.

Yours Jane Dudley.

**T**he ende of the Lady Jane Dudley, daughter to the Duke of Suffolke upon the Scaffold at the houre of her death beinge the .xii. day of February.

**F**irst when she was mounted on the Scaffold she sayd to the people standinge there about good people I com hether to die. & by a lawe I am condemned to the same: the facte indeede against the Murther highnes was unlawful and the consenting there vnto by me, but touching the procurement and desyre therof by me or on my halfe I doo wash my handes therof in innocencie, before God and the face of you good christian people this day and therewith she wroge her handes in which she had her booke: Then she sayd: I pray you all good christian people to bere me wytnes that I doe a true christian woman and that I looke to be saued by none other meane but only by the mercy of God: In the merites of the blood of his onely sonne Iesus Christe, and I confesse when I dyd know the word of God, I neglected the same and loued my selfe and the world and therfore this plage or punishment is happely and worthely happened vnto me for my sinnes. And yet I thanke God of his goodnes that

that he hath thus geuen me a tyme and tyme to  
repent: And now good people while I am a lyue  
I pray you to assyst me with your prayers: And  
then she knelyng downe/ she turned to Fecknam,  
saying: Shal I say this psalm: And he sayd yea.  
Then she said the psalm of misereri mei Deus in  
English in most deuout maner to the ende: Then  
she stode vp and gaue her mayde mistres Tylney  
her gloues and handkercher: And her booke to  
maistre Thomas Bydges the Luuetenantes  
brother: fozth w she vntyed her gowne/ the hang  
man went to her to haue helped her of therwith  
then she desyred him to let her alone/ turning for  
wardes her two ientle women/ who helped her of  
therwith/ and also her frose paste and neckecher  
geuing to her a fayze hankercher to knytte about  
her eyes. Than the hangman kneeled downe and  
asked her fozgeuenes: whome she fozgaue moste  
willingly. Then he willed her to stand vpon the  
strawe/ whiche doing she sawe the blocke: Then  
she sayd I pray the dispatche me quickly: Than  
she kneeled downe saying: wil you take it of mee  
foze I lay me downe: And the hangman answered  
her no Madame. She tyed the kercher about  
her eyes: Than feeling foz the blocke saide, what  
shal I do, where is it: One of the staders by gup  
ding her therunto. She layde her head downe  
vpon the block & streeched fozth her body/ & sayde  
Lorde into thy handes I commende my spirite.  
And so she ended.



Almightie & everlasting father of our lord  
**I**esus thrist who by thy eternal puidēce dis-  
 posest kingdoms as best seemeth to thy wis-  
 dom we knowledg & confesse thy iudgemētes to  
 be righteous in that þu haste taken frō vs lozoure  
 ingratitude & abusing of thi most holy word our  
 native king & exactly consozt. Justly mayst thou  
 pooze vpon vs þu bittermost of thy plagues, for þu  
 haue not knowē the dayes & time of thy mercys  
 full visitatiō. We haue contēned thy word & dis-  
 pised thy mercies: we haue trasgressed thy lawes,  
 for disaithfully haue we wrought euery man w<sup>th</sup> our  
 neibors: Oppression & violence we haue not ab-  
 horred. Chariē hath not appeared amongst vs  
 as our profession requyret: we haue lightly re-  
 garded the voice of the Prophetes, thy thretning-  
 ges we haue esteemed vanitie and winde, so þu  
 as of our selves resteth nothing worthe of thi  
 mercyes: for al are found frutles, eue the princes  
 w<sup>th</sup> the prophets as wythered trees apt & mete  
 to be burned in the tye of thy eternal displeasure.  
 But o lord behold thine owne mercy & goodnes  
 that þu mayst purge & remoue the most filthy bur-  
 then of our most horrible offence. Let the loue ou-  
 uercome the fiercitie of thy iudgemētes: euen as  
 it did in geuig to the world thy only and eternal  
 sonne Iesus. When at mākinge was lost and no  
 obediēce left in Adā nor his seed. Regenerate our  
 hartes, o lord by the strength of þu holy gost. Cō-  
 uerte

uert y vs and we in the conuersione of our hertes  
be vnfaine a repentaunce & moue thou our hertes  
to obey thy holy lawes. Behold our troubles  
and apparant destruction: stay thy sword of thy  
vengeaunce before it deuoure vs: and place aboue  
vs o lord for thy great mercyes sake such a head  
with rulers & chiefe states as feareth thy name  
and willeth the gloze of christ Iesus to be spread  
and take not from vs the light of thy gospel and  
suffer no papistry to preuaile in this realme. Illu  
minate the hert of our souereigne Lady Queene  
Mary with pregaunt gyften of the holy gost  
and inflame the hertes of her gracious counsailes  
with thy true feare and loue and remove from al  
hertes the contempt of thy worde: And let not  
our enemies reioyce at our destruction. But looke  
to the honoz of thine owne name. O lord let vs  
not reuult: nor turne backe to Idolatry agayne:  
Irrigate the hertes of those that perlecute vs  
and lette not vs faile vnder the crose of Iesus  
Christe our Sauour: But assyst vs with the holy  
gost euer vnto the ende.

God saue Queene Mary her graces highnes  
in whose harte god ingraft his partye  
loue and feare with an vnfained  
desyre that Christes gospel may  
be preached. Amen.

Finis.

